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May God bless you!

CONTENTS

			Pages
1.	Ashwaghosha's Doctrine of "Suchness"	...	97
2.	Hints on Sadhana in Epics and Puranas —Sri Swami Sivananda	...	99
3.	Sufism and Hindu Mysticism —Sri C.M. Menon	...	100
4.	My Favourite Chapter in the Bible —Sri Swami Sivananda	...	102
5.	Need for Faith —Sri Swami Chidananda	...	103
6.	Vivekachudamani —Sri Swami Narayanananda	...	105
7.	Shadow and Substance —Sri Swami Sivananda	...	107
8.	Sivananda's "Spiritual Awakeners"	...	107
9.	Crest-Jewel Among Lady Saints —Sri Swami Sivananda	...	108
10.	Thou Triumphant Aspiration Personified —Sri Swami Chidananda	...	109
11.	Saint and Surgeon —Sri Swami Venkatesananda	...	112
12.	Above the Battle —Sri R. Padma M.A.	...	113
13.	Noble Soul —Dr. S. Krishna Rao M.B.B.S., D.M.R.		115
14.	An Ideal of Indian Womanhood —Sri N.C. Ghosh, M.A.	...	117
15.	News and Notes	...	118

Om

1st May 1958

Sri Sabanand,
Colombo.

Serve the poor, the sick and the sages. Respect saints, Teachers and elders. Study Scriptures. Pray and meditate. Sing the glory of God. Remember Him at all times. Recite His Name.

Be humble, simple, noble and gentle. Love all. Love the Lord in all. Behold the one Atman in all beings.

May Lord bless you, Sati and all

Sivanand

RELIGIOUS CALENDAR

(Sivanandanagar)

15th May to 15th June

May

16 Pradosha Puja

18 Amavasya

27/28 Ganga Dassara

29 Nirjala Ekadasi

30 Pradosha Puja

June

1 Thirtyfourth Sannyasa Anniversary of Sri Swami Sivananda ;
Purnima

13 Ekadasi

14 Pradosha Puja

Special Ganga and Lakshmi Puja on all Fridays ; Poor feeding and Sadhu Bhojan and on all days.

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ASHWAGHOSHA'S DOCTRINE OF "SUCHNESS"

(Like many of the original works of ancient Buddhist philosophers, some of the writings of Ashwaghosha, the illustrious representative of Buddhism who lived during the first century A.C., are available only through translations. The following is a part of his "Discourse on the Awakening of Faith," translated from Chinese by Teitaro Suzuki.)

In the one soul we may distinguish two aspects. The one is the soul as "suchness," the other is the soul as birth-and-death. Each in itself constitutes all things, and both are so closely interrelated that one cannot be separated from the other.

What is meant by soul as "suchness," is the oneness of the totality of things, the great all-including whole, the quintessence of the doctrine. For the essential nature of the soul is uncreate and eternal.

Therefore all things in their fundamental nature are not nameable or explicable. They cannot be adequately expressed in any form of the language. They are without the range of appreciation. They are universals. They have no signs of distinction. They possess absolute sameness. They are subject neither to transformation, nor to destruction. They are nothing but the one soul, for which "suchness" is another designation. Therefore they cannot be fully explained by words or exhausted by reasoning.

In the essence of "suchness" there is neither anything which has to be excluded, nor anything which has to be added.

The soul as birth-and-death comes forth (as the law of causation) from the Tathagata's womb. But the immortal (i.e. "suchness") and the mortal (i.e., birth-and-death) coincide with each other. Though they are not identical, they are not a duality. Thus when the absolute soul assumes a relative aspect by its self-affirmation, it is called the all-conserving mind.

The same mind has twofold significance as the organizer and the producer of all things.

Again, it embraces two principles: (1) enlightenment; (2) non-enlightenment.

Enlightenment is the highest quality of the mind. As it is free from all limiting attributes of subjectivity, it is like unto space, penetrating everywhere, as the unity of all. That is to say, it is universal Dharmakaya of all Tathagatas.

The multitude of people are said to be lacking in enlightenment, because ignorance prevails there from all eternity, because there is a constant succession of confused subjective states from which they have never been emancipated.

But when they transcend their subjectivity, they can then recognize that all states of mentation, viz., their appearance, presence, change, and

disappearance (in the field of consciousness) have no genuine reality. They are neither in a temporal nor in a spatial relation with the one soul, for they are not self-existent.

When you understand this, you also understand that enlightenment in appearance cannot be manufactured, for it is no other thing than enlightenment in its "suchness," which is uncreate and must be discovered.

To illustrate: A man who is lost goes astray because he is bent on pursuing a certain direction; and his confusion has no valid foundation other than that he is bent on a certain direction.

It is even the same with all beings. They become unenlightened, foster their subjectivity and go astray, because they are bent on enlightenment.

While the essence of the mind is eternally clean and pure, the influence of ignorance makes possible the existence of a defiled mind. But in spite of the defiled mind, the mind itself is eternal, pure, and not subject to transformation.

When the oneness of the totality of things is not recognized, then ignorance as well as particularization arise, and all phases of the defiled mind are thus developed. But the significance of this doctrine is so extremely deep and unfathomable that it can be fully comprehended by Buddhas and by no others.

When the mind is disturbed, it fails to be a true and adequate knowledge; it fails to be a pure, clean essence; it fails to be eternal, blissful, self-regulating; it fails to be tranquil. On the contrary, it will become transient, changeable, unfree, and therefore the source of falsity and defilement, while its modifications outnumber the sands of the Ganges. But when there is no disturbance in the essence of the mind, we speak of suchness as being the true, adequate knowledge, and as possessing pure and clean merits that outnumber the sands of the Ganges.

When the mind is disturbed it will strive to become conscious of the existence of an external world and will thus betray the imperfection of its inner condition. But as all infinite merits in fact constitute the one mind which, perfect in itself, has no need of seeking after any external things other than itself, so "suchness" never fails to actualize all those Buddha-dharmas, that, outnumbering the sands of the Ganges, can be said to be neither identical nor non-identical with the essence of the mind, and that therefore are utterly out of the range of our comprehension. On that account "suchness" is designated the Tathagata's womb, or the Tathagata's Dharmakaya.

The body has infinite forms. The form has infinite attributes. The attribute has infinite excellencies. And the accompanying rewards of Bodhisattwas, that is, the region where they are predestined to be born by their previous Karma, also has infinite merits and ornamentations. Manifesting itself everywhere, the body of Bliss is infinite, boundless, limitless, unintermittent in its action, directly coming forth from the mind.

PRINCIPLES OF CONDUCT

When dealing with people, remember you are not dealing with creatures of logic, but with creatures of emotion, creatures bristling with prejudice, motivated by pride and vanity; and if you want to stir up a resentment that may rankle across the decades and endure until death, just indulge in a little stinging criticism—no matter how certain you are that it is justified.

When one is at fault, it is frequently disarming to admit it quickly.

A misunderstanding is never ended by an argument, but tact, diplomacy, conciliation, and a sympathetic desire to see the other person's point of view.

—*Dale Carnegie.*

HINTS ON SADHANA IN EPICS AND PURANAS

(Sri Swami Sivananda)

The most ancient and glorious epic in the world, the Ramayaha places the Sadhana for God-realization, as a discipline of the daily life of man. Containing as it does the highest ideals of Hindu culture and civilization, the Ramayana forms also a text-book of morals for the youth whom it seeks to inspire to sublime ideals of conduct and character. In Bala, Aranya and Yuddha Kandas, special emphasis is laid on Saranagati or self-surrender to God.

The allegoric meaning of Ramayana may be summed up thus:—Ravana represents Ahankara or egoism. His ten heads represent the ten senses. The city of Lanka is the nine-gated city of the physical body (Navadwarapuri). Vibhishana corresponds to intellect. Sita is peace. Rama is Jnana. To kill ten-headed Ravana is to kill egoism and curb the senses; to recover Sita is to attain peace which one has lost on account of desires. To attain Jnana is to have realization of Rama or the supreme Self. He who crosses this ocean of Moha (infatuation) and destroys the Rakshasas (demons), viz., Raga and Dwesha (likes and dislikes), is a great Yogi who is united with Shanti or Peace. He ever rests in the Atma and enjoys the eternal bliss of the Soul and is thus an Atma Rama.

The message of the Mahabharata is the message of truth and righteousness—Satya and Dharma. In the readers, it produces a moral awakening, exhorts them to tread the path of good conduct, to cultivate dispassion by realizing the illusory nature of this universe and the brittle nature of sensual pleasure. It induces people to do what Yudhisthira did and abandon the path of Duryodhana. Material and spiritual prosperity are obtained by sticking to Dharma.

The noble and heroic grandsire, Bhishma, who held back his death and who was unconquerable in war, inspires us with the spirit of self-sacrifice, undaunted courage and purity. Yudhisthira is still a model of justice and righteousness. Remembrance of his very name generates a thrill in our hearts and goads us to tread the path of truth and virtue. Karna lives in our hearts on account of his extreme liberality. The sufferings of the Pandavas and Draupadi, of Nala and Damayanti, Savitri and Satyavan, clearly explain to us the hard truth that the goal of life can only be attained through pain and suffering. Pain and suffering discipline and strengthen man. They turn his mind towards God, instil mercy in his heart, harness his will and develop patience and the power of endurance in him, which are pre-requisites to God-realization.

The Bhagavata Purana presents divine wisdom and offers many excellent principles of spiritual guidance. The Sadhana for withdrawing the senses from their objects, is given by Krishna to Uddhava. As man is swayed by the strong current of Rajas, his actions bring miseries or evil fruits; he is overpowered by desires and cravings and lacks control over his senses. The man of discrimination is also distracted by Rajas and Tamas but as he is conscious of their evil effects, he controls his mind and practises concentration and meditation. Being alert and diligent, one should secure firmness of posture and control the breath; then having set the mind on the Lord, practise concentration and meditation.

Expatiating upon the Sadhana for Liberation, the Vishnu Purana says: "The properties of pain, ignorance and impurity are those of nature and not of the Soul. O Muni, there is no affinity between fire and water, but when the latter is placed over the former in a cauldron, it bubbles and boils and exhibits the properties of fire. In the same manner, when the soul is associated with Prakriti, it is vitiated by egoism and such other self-deluding forces and assumes the qualities of grosser nature, although essentially distinct from them. Such is the seed of ignorance. There is but one remedy for earthly sorrows—the practice of devotion."

The Garuda Purana states that as attachment is difficult to be overcome, one should always cultivate the friendship of the noble, the great and the good. With desires overcome, freed from attachment, pride and delusion, with the evils of non-discrimination overcome, one should live in the Higher Self. Full of tranquillity, full-visioned, freed from the thoughts of the material world, one should worship the Divine. There are countless such moral and spiritual instructions in all the Puranas, besides the Epics. It is for the younger generation to imbibe them and mould their character.

SUFISM AND HINDU MYSTICISM

(Sri C. M Menon)

"I am the Kafir (non-believer)
believing only in Love,
For I care not for religion;
Since every vein in my body is a chord,
I do not need any sacred thread."
(Amir Khusru)

Swami Ramatirtha, when asked in America about the future of religion, replied: "In future, religion will be for man and not man for religion." The utilization of religion for the regeneration of mankind is only possible when all religions stress universal love as the prime necessity for spiritual growth. God is Love, and religions which are the different paths leading to Him, cannot lead individuals and communities to enmity and hatred. Sufism recognizes Love as the life of all creeds and that all sublimated forms of earthly love are but symbols of the Divine Love; surely this will be the basis of the religions of tomorrow.

Tradition has it that Prophet Mohammed initiated a few disciples into the esoteric teachings of Islam, and they were, in course of time, known as Sufis or the wise men. Sufis look upon God as the Beloved, as the Ocean of Love, of which every soul is a drop. In its craving to realize its original source, the soul is always attracted by the supreme Lord, and the awakening of love in the heart is therefore the surest way to attain Him.

Sufism is pantheistic in that it sees God in everything and everywhere. In this aspect, it stresses on the appreciation of the beauty of His creation. The positive side of the Divine cannot be expressed without an inspiring approach to It. The Sufi mystic, Jami, reveals the hidden Truth thus:

"Wherever Beauty dwells,
Such is its nature and its heritage—
From everlasting Beauty, which emerged
From realms of purity, to shine upon
The worlds, and all the souls which dwell there,
Each speck of matter, did He constitute
A mirror, causing each one to reflect
The Beauty of His visage. From the rose
Flashed forth His Beauty, and the nightingale
Beholding it, loved madly; from that Fire
The candle drew the lustre, which beguiled
The moth to immolation."

One need not escape from the world to see God, for the universe is created by God, as it were, for the seeker to feel the vibration of His infinite Love.

Since spiritual realization is the result of individual effort, the path one chooses must be suited to his mental make-up; religions, dogmas and cults have their value in life to the extent that they can push man upward on the Godward path and when they create an exclusive authority of their own. they do more harm than good in spiritual life. Sufis have always recognized this great truth, for they say "the ways unto God are as the number of the breaths of the sons of man," and it is the catholicity of Sufism that gives it a universal appeal.

A similarity one can notice between Sufism and Indian philosophy is the insistence of both on the necessity of a spiritual preceptor (Murshid) for the truth seeker. Sufis are also emphatic, like the

Hindu sages, that the ultimate realization is possible only with the annihilation of the ego. When the lower self disappears, and the Divine expresses Itself through Its instrument, the body and mind, and to such a man everything becomes a message from the Beloved.

Sufi philosophy flourished in Persia even before Mohammed, from 4th century onward, and soon it inflowed into India, the land which has always been fertile for the growth of mysticism. Among the many Sufi mystics, mention could be made of Al Gazali, Sadi, Jalaluddin Rumi, Hafiz and Jami who lived between 12th and 15th centuries. Rumi whose 'Masnavi' and 'Shams Tabraiz' are world-famous, is in fact one of the greatest mystics of the world.

Similar in nature is the Path of Divine Love (Devotion) prescribed by Hindu religion and which is explained as a real search after the Lord, in Love. Here the Beloved, Krishna, is the symbol of Absolute Love, that which draws us to itself; Radha and Krishna are the twin symbols of the Divine—the individual soul and the Cosmic Spirit.

Of the different Yogas suggested by Hinduism according to the different temperaments of individual mind, the Yoga of Divine Love is considered to be the easiest, because it suits the vast majority. The inward growth of love is spontaneous and all that one has to do is to sublimate the feelings and emotions to the highest objective, the Infinite. Supression of one's own feelings is gradually eliminated. "None, O Beloved, ever loved the husband for the husband's sake; it is the Atman, the Lord, the spark of life within, for whose sake the husband is loved," says Yajnavalkya. All our material relations get a significant meaning, when one feels that, that which is within him is within everybody. The Path of Devotion thus plays a positive role in the spiritual journey of man without causing undue rigours of Sadhana.

The School of Devotion, it is evident, was quite popular in South India even during 6th and 7th centuries, although its chief exponent was Ramanujacharya, who preached in the 10th century. In the religious history of India, Ramanuja succeeds Sankaracharya, and he appeared at a time when the former's Adwaita, only with its intellectual appeal, failed to catch the imagination of the masses. This new movement, since it is based on the simple principle of faith in God's love, was understood by the common man and soon it spread all over India. Vallabha and Nimbarka of South India, Chaitanya of Bengal, Jnaneshwar of Maharashtra and Mirabai and Chaitanya preached the essence of all religions, namely, God can be communed only through the heart, and not the brain.

The Sufi mysticism of Islam and the Yoga of Devotion of Hinduism have had a significant role in the spiritual history of India in as much as they created a fusion between these two religions. These two schools were brought together by the advent of Kabir and Guru Nanak, and as a result, the spiritual thoughts, which had been dogmatized by different petty religious cults, received a fresh vitality in their onward movement. May that spirit be preserved.

LOVE UNIFIES ALL

Life is indeed darkness save when there is urge,
And all urge is blind save when there is knowledge,
And all knowledge is vain save when there is work,
And all work is empty save when there is love;
And when you work with love, you bind
Yourself to yourself, and to one another, and to God.

—*Kahlil Gibran.*

MY FAVOURITE CHAPTER IN THE BIBLE

(Sri Swami Sivananda)

One of my favourite chapters in the Bible is in the First Epistle of Paul, the Apostle, to the Corinthians, which I quote below, giving my reasons for liking it.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face, now I know in part: but then shall I know even as also I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

I love this chapter very much, because it is not only poetic and beautiful, but seems to me to portray such a perfect picture of the qualities of our Lord Jesus Christ. And also, it contains a promise.

In the opening sentences, we are told of the utter uselessness of all other spiritual qualifications, unless we possess the one and the most redeeming quality of charity. Charity covers a wide range of virtues—selflessness, surrender of egoism, fellowship, amity, forgiveness, compassion and, above all, pure love.

We are told that a person of charity must be patient, humble, unselfish, honest, constant, kind, and absolutely pure.

And then, finally, we are given a promise, a promise that we shall eventually be brought "face to face" with our Lord.

The two salient virtues which stand out most clearly in my mind when I read this passage, are those of kindness and purity. And perhaps next to these I would put constancy; the constancy of love, the love that never fails.

Love is kind. To be loving we must be kind. Surely kindness is of the very essence of love. To be kind is to be compassionate and forgiving; to be kind is to try not to hurt others' feelings; to be kind is to be gentle and sweet; to be kind is to be sympathetic and understanding, and ready to help a friend in need. It is not only the positive things we do and say and think that constitute kindness, but it is often the things we do not do or say or think. How often we can be kind by not passing on that unkind remark we hear about a friend, or by not saying that thoughtless and tactless word that is on the tip of our tongue.

And, then, we have purity. Charity "thinketh no evil." What absolute purity, to think no evil at all, not even a single evil thought; how divinely pure, and yet this was indeed the blessed state of our Lord Jesus Christ. We are told to love the Lord our God with all our heart and all our soul, through all our days; and to do this, we should not only act in a pure way, but we must have pure thoughts, always. We must attribute nothing but the best motives to other people; our every

thought must be holy and unselfish and in accordance with God's will. What a glorious ideal!

And, then, we are told of the constancy—"charity never faileth." Charity never lets you down; he who truly loves you, never lets you down, and if we love others, we should never let them down. Our Lord's love for us was constant and never failed us, and his love is still constant and with us today. It is the one thing we can completely rely upon. And so we see that true love is loyal, devoted, constant, and never fails.

Finally, we come to the promise. First we are told we must have faith; we must believe; next we must have hope, we must want fulfilment of the thing in which we believe; and, finally, we have a promise. Here is the assurance of complete fulfilment of that for which we hope. "For now we see through a glass darkly, but then face to face." All our doubts will be cleared, all the things we do not understand will be made plain to us, all the clouds of darkness will be swept away; there will be no more separation from God but all will be absolute unity and clarity, for then we shall be "face to face."

And so, to sum up, I love this 13th chapter of the Epistle to the Corinthians, not only because of its poetic beauty, and the glory of the promise in the closing verse, but I love it for the beautiful picture I see portrayed of our Lord Jesus Christ as epitomized in charity and love, the essential qualities of which, to me, are those of constancy, purity and kindness.

NEED FOR FAITH

(Sri Swami Chidananda)

Where is the need for faith? Cannot man use his intellect and know things? No, because of the limitations of the mental process (Antahkarana). Great people, both in the East and the West, after having experienced the Highest, have stressed the need for faith, and they could not have made a mis-statement, for they had no purpose to do so. In all our experiences of external objects, there is the person who experiences, the process of experience and the object experienced. Without these triune factors one cannot live. Every moment of one's life they are present. These triple factors have to be annihilated, for attaining the Supreme Experience. Triputi Laya has to be achieved. And then consciousness alone remains. The supreme experience alone is present.

The nature of the Supreme is existence. This can be illustrated by an example. You go to a jungle and see a tree there. The tree is. Suppose a wood-cutter cuts the tree, it is then called "log." Though the tree has changed its form and name, its *existence* has not disappeared. It exists in the name and form of the log. If the log is then made into planks of wood, then the log is not there, but the planks of wood *are*, or each plank of wood *is* there. The *existence* aspect continues. Suppose these planks are converted into tables and chairs, then the planks are not there, but still the tables and chairs *are* there. If after some years the tables and chairs become useless and are reduced to pieces of wood then the tables and chairs are not there, but the pieces of wood *are* there. The "isness" or "being-ness" persists. If these pieces of wood are burnt, then the ashes remain. The wood now *exists* as the ashes. And if the ashes are also annihilated, according to the scientists, they still remain as atoms. Thus *existence* continues. The ultimate Truth is Existence, Eternity. It is "pure Being."

But, we are not able to experience the Truth with our senses and the mind, for they are limited in their scope. One sees an object at night as long as there is light, but if the light is put off, in spite of his having his eyes opened he cannot see anything. So, the eyes depend on an external object for seeing, viz., the light. But suppose there is too much light. The eyes cannot see. The eyes will be dazzled or even perpetually blinded by excessive light, as for instance, a search-light. Again, if a curtain hides an object, the eyes cannot perceive it. If a crystal-clear glass tumbler is

filled with pure water, from a distance it cannot be said, whether it contains water or not. If you are affected with cold, you cannot smell an object. You cannot hear a very low sound, and a powerful sound may deafen your ears. When you are absorbed in some thought, you cannot hear the external noises. However delicious it may be, a third or fourth cup of milk ceases to be delicious. If the milk was really delicious, it must have been delicious always. Then, how is it that a fourth cup of milk is not delicious, and a fifth cup causes vomiting?

Our senses are limited in their scope. We cannot have uniformity of experience through the senses. You cannot remember what all dishes you took yesterday. You cannot remember the past, nor can you foretell the future. However intellectual a man may be, when something goes wrong with his brain, he has to consult a psychiatrist or go to an asylum. One doze of opium is sufficient to make him lose his consciousness. Such are the limitations of intellect and senses. Further, jealousy, anger, prejudice, depression—all these cloud man's vision. If a man is cheerful, everything is beautiful to him. Otherwise everything will be ugly to him. If a man is filled with hatred, everybody becomes enemy to him. If his mind is filled with love, everybody becomes his friend. Thus knowledge derived through the mind can never be dependable.

Our great master-minds have tried to show that anything that we try to perceive is only appearance of a thing, and not the essence of a thing. Take for instance, a piece of cloth. You say it is a piece of cloth. Suppose you remove its warp and woof. You remove all the threads. Then you get a heap of threads. It is no more the cloth that it formerly was. It is now called a heap of threads. Again it can be reduced to cotton, and cotton again to atoms. So, in reality, we are wearing only atoms!

Then, are the senses and intellect not useful at all? They are useful, of course, but to a certain extent. Up to a certain stage intellect is useful, but when that stage is reached, the intellect is no longer useful. It is an obstacle thereafter. It should be dispensed with. Even in Vedanta which is mainly a process of constant enquiry and analysis, the intellect has to be avoided when one reaches the point of meditation, of drawing the mind inward. Master-minds knew that mind was not the essential part of man, and so they gave a kick to the mind and intellect and boldly took a leap into the Unknown. They had direct experience of the Truth and enjoyed the supreme Bliss, which they wanted to share with others. So they said, "Come ye, O mortals, I will show you the way to eternal beatitude, where there is perennial bliss and lasting peace." So, to believe in their words is not blind faith.

Faith is spirit responding to the spirit. The ultimate essence in man responds to the Infinite. Faith does not spring from the mind and senses. Faith is the nature of the innermost being of man. Faith is power. It is a great primal power which elevates man and lifts him to the transcendental experience.

The giant intellect of Sankara itself has laid down Sraddha (faith) as one of the Shad-sampats in Sadhana Chatushtaya which consist of Viveka (discrimination), Vairagya (dispassion) Shad-sampat (sixfold virtues,—Sama, Dama, Uparati, Titiksha, Sraddha and Samadhana) and Mumukshutwa (intense longing for Liberation). If everything could be understood by analysis and enquiry, then why did he stipulate Sraddha? Without faith, an aspirant cannot practise even Sravan (hearing). If one has no faith in the teacher, if one doubts that what one's teacher says may be incorrect, how can one learn anything at all? Even in our daily life, faith is indispensable.

Somebody cooks food and we take that food. We do not doubt that the cook might have put some poison in the food. We go to a doctor for medicine and take the medicine that he gives, without doubting that what he gives might be

beneficial or harmful. A man leaves home and starts on a journey to a place he has never visited before. He has faith in the existence of the unseen destination. An argument may be put here that he had seen persons who had visited the place and therefore he could believe in its existence, but that it is not the case when we talk of the spiritual realm. In fact, in the spiritual realm also, the same is the case. There have been sages who have plumbed the depth of Truth and given out their experiences. Similarly, it is reasonable to repose faith in the words of those who have realized the Truth, because they say: "I have experienced the Truth, so can you also experience the Truth, provided you do what I have done in order to experience the Truth. Experiment for yourself and then see whether you attain the same result or not." They give us assurance that we can also experience the Highest Truth by following the proper spiritual path.

Tulsidasji says that faith is like the handmaid of a queen. If anyone wants to see the queen, he cannot be led by the servants of the palace to the innermost chamber in which the queen is. Only till the gateway to the innermost chamber others can lead a visitor. Thereafter one of the hand-maids of the queen alone can take the person to the queen. All our reasoning, theoretical knowledge, etc., will take us only up to a certain stage. Beyond that they cannot help us, but only faith can help us in attaining the Supreme Experience. Faith is necessary for all aspirants, be they Raja-Yogins, Jnana-Yogins or Bhaktas or Karma-Yogins.

VIVEKACHUDAMANI

(Sri Swami Narayanananda)

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८८ ॥

388. You yourself are Brahma, you yourself are Vishnu, you yourself are Indra, and Siva. This universe also is your own self. There is nohing other than the Self.

Notes : स्वयम्=oneself; ब्रह्मा=creator; विष्णुः=the all-pervading protector; इन्द्रः= the Lord of Heaven; शिवः=Siva, the destroyer; विश्वम्=world; इदम्=this; स्वस्मात्=than oneself; अन्यत्=other; न= not; किञ्चन=nothing exists.

The word स्वयम् should be added wherever it has been omitted while splitting the verse word by word.

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात्।
स्वयं ह्यवाच्यां स्वयमप्युदीच्यां
तथोपरिष्टात्स्वयमप्यधस्तात् ॥ ३८९ ॥

389. You are both within and without. You are in front and also at the back. You are in the South as also in the North. You are above, below and everywhere.

Notes : अन्तः=inside; स्वयम्=oneself; चापि=also; बहिः=outside; पुरस्तात्=in front; स्वयमेव=oneself; पश्चात्=behind; अवाच्याम् in the=south; अपि=also; उदीच्याम्= in the North; तथा=so also; उपरिष्टात्.... above; अधस्तात्=below.

Commentary: These verses give in a nutshell an idea how the Self pervades all and interpenetrates the entire universe. Brahman alone is the multiple universe that we see. As a matter of fact, duality does not exist. Just as the foam and the waves are not distinct from the sea and form part of the sea, and have no separate existence from the sea, so also, the world with all the visible objects are at one with Brahman. They do not exist apart from the Brahman. To the seer, the universe with all its diversities is not distinct from Satchidananda Brahman.

Herein you find an echo of the verse 11 of the

second part of the Mundakopanishad.

तरङ्गफेनभ्रमबुदादि सर्वं स्वरूपेण जलं यथा तथा ।
चिदेव देहाद्यहमन्तमेतत् सर्वं चिदेवैकरसं विशुद्धम् ॥३९०॥

390. Just as the wave and the foam, whirlpool and the bubble, etc., are only water in reality, so also pure Consciousness is itself this body, etc., ending with egoism. Everything here is Consciousness, homogeneous and pure.

Notes : तरङ्गः=wave ; फेनः=foam ; भ्रमः=whirlpool ; बुद्बुदादि=bubbles, etc ; सर्वम्=all ; स्वरूपेण=in essence ; जलम्=water ; यथा तथा=so also ; चित्=consciousness ; एव=itself ; देहादि=body, etc. ; अहमन्तमेतत्=ending with egoism ; सर्वम्=all ; चिदेव=is consciousness alone ; एकरसम्=homogeneous ; विशुद्धम्=pure.

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवत : ।
पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९१ ॥

391. This entire universe experienced by speech and mind, etc., is nothing other than Brahman. To the enlightened, there is nothing else existing here. What is there other than mud in (mud) pot, pitcher and jug, etc.? It is only the drunkards who have drunk the liquor of Maya that talk about "this" and "that" or "I" and "he" (and other differences).

Notes : सत्=reality ; एव=alone ; इदम्=this ; जगत्=world ; अवगतम्=is known ; वाङ्मनसयोः=speech and mind; सतः=reality; अन्यत्=another ; नास्ति=there is none ; एव=alone ; प्रकृति=universe ; पर=other than; सीम्नि=limits ; स्थितवतः=staying; in; पृथक्=separate ; किम्=what ; मृत्स्नायाः=than mud; कलश=pot ; घटः=pitcher ; कुम्भः=jug ; आदि=etc; अवगतम्=realized; वदति=says; एषः=this ; भ्रान्तः=deluded ; तु=indeed ; अहमिति=I am thus; मायामदिरया=by the liquor of Maya.

Commentary: As long as one has the deluded notion "I am separate, he is another, this is this, this is that, one cannot have the supreme vision. When the Atman is realized, all differences cease.

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९२ ॥

392. For the removal of the false idea of superimposition, the Sruti, expounding non-duality, says "where one sees nothing else, etc." Thus the basic principle of duality is denied.

Notes : क्रिया=action; समभिहारेण=by conclusion of; यत्र=where ; न=not अन्यत्=other ; इति=thus; श्रुतिः=scripture; ब्रवीति=says; द्वैतराहित्यम्=absence of duality; मिथ्या=unreal; अध्यासः=superimposition; निवृत्तये=for removal.

Commentary : यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यद्विजानाति स भूमा ॥

(Chchandogya Upanishad VII-XXIV—1)

In the state of Self-realization the aspirant sees nothing else but only Brahman. When duality ceases to exist by Self-realization, from where do the differentiations of "this, that" or "I, you," etc., arise? Everything is one and the same, the one homogeneous Paramatman.

YOGA FOR THE WEST

The first American (English) edition, revised and enlarged and handsomely got up is now made available by Sri Marshal (73-04-116 Avenue, St. Albans, New York, NY) at 3 dollars per copy. The book is also available at the Candle Light Shop, 417 NW 20th Street, Miami 36, Fla, USA.

A Parable

SHADOW AND SUBSTANCE

(Sri Swami Sivananda)

A man did not like his shadow. He discovered that it always came along with him, haunting him every minute. He said to himself: "I will bury this shadow. I must rid myself of it."

He dug a deep pit. He looked into it. He found his shadow at the bottom of the pit. He was exceedingly glad. He made haste to fill the pit with mud. As he shoved mud into it, he found to his dismay that the shadow was coming up! Quickly he filled the pit, and the shadow was again on top of it.

He wanted to run away from his shadow. He began to run; but he was running away from the sun. He found that his shadow was running ahead of him and he could not overtake it, however fast he ran.

He turned round and began to run towards the sun. He was happy now that he was able to overtake his shadow. He was running ahead of the shadow now.

Finally, he lay himself down, facing the sun. He looked to his left and right to see if the shadow was anywhere there. No. He had "buried" it. So, he slept peacefully.

Even so, "I-ness" and "mine-ness" follow man, dogging his feetsteps always. Egoism comes on top of all that the Sadhaka does to bury it. It runs ahead of him as he starts running away from it. Pride of learning, pride of Tapasya, Seva-Abhiman, the ego takes a number of forms. If man starts running towards God, then it is left behind. He surrenders himself to God totally; and then it is completely vanquished.

Therefore, turn towards the Supreme Light of lights, the immortal Spirit. Surrender yourself completely, to God. Realize Him and be free.

SIVANANDA'S "SPIRITUAL AWAKENERS"

I

Slay desires.
Search within.
Aspire intensely.
Plod on diligently.
Purify your motives.
Spiritualize your activities.
Be up and doing.
March courageously.
Meditate vigorously.
Realize oneness.
Abide in the Eternal.

II

Freedom is thy goal.
Have an iron will.
Have a firm determination.
Stick to your resolves.
Tread the path of Truth.
Regain your lost Divinity.
Live the divine life.
Trust not the senses.
Look within.
Enter the deep silence.

III

Wake up, O child !
Practise self-control.
Learn to be wise.
Begin early the spiritual life.
Raise the self by the self.
Acquire wisdom.
Exert. Plod on.
Kindle the divine flame.
Identify with the Atman.
Realize your Atma.
Arise victorious.

(101-3)

BIRTHDAY SUPPLEMENT

OF SWAMI SIVANANDA-HRIDAYANANDA

ISSUED IN COMMEMORATION OF HER FORTY-FOURTH BIRTHDAY

CREST-JEWEL AMONG LADY SAINTS

(Sri Swami Sivananda)

Sri Swami Sivananda-Hridayananda (Dr. Chellamma) studied my book *Spiritual Lessons* and was transformed. (She got the book from the Moore Market of Madras.) This is a great marvel indeed. It is a great mystery of mysteries. Poorva Janma Samskaras burst forth immediately. They were ignited by the study of the book.

She was a great devotee of Palani Subramania Swami. She used to go to Palani for worship. She found Subramania in me. She used to write to me letters with intense divine feelings, fervour and devotion. She had visions of Rishikesh. Her attraction for the world and family gradually vanished. She neglected her practice. Even in her eye clinic she used to meditate seriously.

She is an eminent eye surgeon. She was the Asst. Superintendent of the Ophthalmic Hospital, Madras. She was very famous. She had a wide circle of admirers and friends. Her amiable disposition, goodness and kindness attracted many.

She came once to Rishikesh, and stayed for ten days and returned back. She again came here for the second time and forgot all about her family. She stuck to this place and took Sannyasa.

Her devotion to the Guru is unique, unparalleled. She is a versatile. Hers is an all-round personality. Her book *"Sivananda, My God"* is *a wonderful work.* Go through her letters, you will be transformed. They are full of high divine feelings. She is a poet, too. Her book *Light of the Himalayas* is a remarkable work. She is an able chronicler. Her book *Gospel of My God Sivananda* is simply superb. All the readers of the Forest University Weekly are touched by her unique way of recording events and facts with humour and charm. She has developed the Eye Hospital here wonderfully. All admire her work. People from distant parts are pouring in. She is a kind and sympathetic eye surgeon. She plays on the Veena. Her voice is sweet. She sings all my English songs. She knows Asanas and Pranayamas. She is a good typist. She types all my articles quickly and efficiently.

She is a modern Mira as well as the Sulabha of the Upanishads. Her life is an example for many. She stands as a unique, divine personality. Her renunciation is something astounding. She is a crest-jewel among lady saints. She is an object of adoration for thousands. She has inspired countless souls. She is a beacon-light and a torch-bearer of wisdom. This is my humble offering unto her on the occasion of her 44th birthday (18th April 1958).

May Lord bless her with health, long life, peace and Kaivalya.

I AM AT THY SIDE, CHELLA!

O, Child of Immortality
O, nectar's child
O, my spiritual darling
Why dost thou fear?
For I am at thy side
I am by thee, with thee, within thee
Always feel me near at hand
I dwell in thy heart
I live to serve thee
Be bold, be cheerful always
Meditate, realize and be free.

—*Sivananda*

THOU TRIUMPHANT ASPIRATION PERSONIFIED !

(Sri Swami Chidananda)

The revered mother Chellam's present birth and life is clearly the fulfilment or fruition of countless meritorious acts, much penance and austerity, worship and Sadhana, Tapascharya and Yogabhyasa done in several past incarnations. The great and immortal Adi-Sankaracharya, the effulgent sun of Kerala, declared unmistakably that: "Very rare indeed are three things to obtain—a human birth, aspiration to attain Liberation and the refuge at the feet of an illumined, great Soul. They are obtained as the result of Divine Grace." Mother Chellam has the unique and enviable good fortune of having at once this threefold blessedness that the worshipful Jagadguru refers to as "Durlabha"—hard to obtain. Revealing as this does her exceptional spiritual worth, it also brings out the fact that several births of continuous aspiration, spiritual struggle, worship and meditation have bestowed upon her this eminent worthiness and blessedness.

When through the course of successive incarnations, the long and arduous upper ascent of the thirsting and questioning soul reaches the final phases of its spiritual seeking, then the supreme Being puts the Mumukshu-Jiva into contact with a Satguru and bestows to it the spiritual favour of a Nivritti life. This is the Divine Law. We find this Law sublimely expressed in the exemplary life of the holy and worshipful mother Chellam.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

"Among thousands of human beings scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence." (*Gita VII*, 3) H.H. Swami Sivananda-Hridayananda is such a blessed one among countless thousands. With her extraordinary aspiration, her deep Vairagya, phenomenal Guru-bhakti and keen spirit of service unto the spiritual Preceptor and unto afflicted and suffering beings, the gentle mother Chellam bids fair to be one among the latter blessed class of seekers, too, namely, those who verily "know the Lord in essence." O what a blessedness it is to wholly dedicate one's entire life for the sake of the Divine, making the Divine the sole object and aim of one's quest!

LIVING INSPIRATION

This gentle yet deeply earnest seeker's life and personality is a living inspiration and light to the women of resurgent Bharatavarsha of this scientific age. She is an embodiment of gentleness and tenderness, coupled with a firmness of resolve and strength of determination that has been the dismay of all those who tried to persuade and dissuade her from her bold entry into the life of renunciation, Sannyas, and whole-timed dedication to the earnest practice of Yoga and Atma-jijnasa. Possessed of motherly forbearance, patience and understanding sympathy, there simultaneously exists within her a supreme aloofness, a spirit of absolute detachment and a subtle yet powerful and persistent sense of the evanescence and transitoriness of human connections, the ephemeral and fleeting nature of this earthly life and the vanity and worthlessness of the pelf and the petty pleasures of the Samsaric world. She is a paradox of supreme surrender and sturdy self-reliance.

Gentleness and strength balance each other beautifully in her harmonious personality. Supremely kind and compassionate to others, she is, at the same time, ruthless and hard to her own mother-heart and its all-too-natural affections and attachments. Her conquest over her self is heroic in quality. The Creator only knows the great price in bitter tears, heart's agony and torment and the stab of pain, sorrow and cruel grief that she has paid for this spiritual victory. But this is the one and only way. Mira-like, she has "tended the creeper of Divine Love with the shower of tears." The golden lotus flower of Love of God blossoms forth in the heart-lake filled full by the tear streams that flow in the secrecy of the seeker's

inner life. Mother Chellam has verily crucified her own self for the sake of the Divine. She has died to her "self" in order to live the Life Divine. Her life is a fulfilment of Sri Gurudev Sivanandaji's dictum, "Die to live; lead the Divine Life." And now in the firmament of her spiritual dawn, starlike, she shines as a *veritable personification of triumphant aspiration.*

MAITREYI SPIRIT

The revered Doctor Chellamma's entry into the renunciate spiritual life is undoubtedly an undeniable challenge to the modern Indian womanhood. Bound by petty attachments, sunk in the delusion of worldliness and lured by fashion, passion and gaiety, the vast majority of our educated womenfolk present a poor travesty of what was once the most glorious aspect of the wondrous and grand culture of this holy, worshipful land. Ornaments and clothes, tasty dishes and gossip, flippant pastimes, little rivalries and cliques, envies and jealousies—these form the unfortunate routine round of most of even the so-called educated, enlightened and advanced ladies of society. The simplicity and sublimity is lost. The modesty and dignity has gone. The purity and integrity of the past has given place to sophisticated diplomacy and artfulness.

Mother Chellam shines in refreshing contrast by making herself a repository of the ancient ideals of virtue, simplicity, sublimity and spiritual idealism. The sophisticated and fashionable womenfolk, who throng the cities, have in her and her life of renunciation a stirring reminder of the Maitreyi-spirit, which made that great lady of yore to declare: "Of what use would be wealth to me, if I did not become thereby immortal? Tell me, O venerable Lord, any means of attaining Immortality of which thou knowest." सा होवाच मैत्रेयी

येनाहं नामृता स्यां किमहं तेन कुर्याम् ।
तदेव भगवान् वेद तदेव मे ब्रूहीति ॥

What a grand vision! What a lofty sentiment expressed with power of deep earnestness and force and deep sincerity!

The holy Swami Hridayananda has apprised life with this vision of Maitreyi and she has turned away from that which cannot bestow Immortality which is one's birthright. The ancient Upanishadic ideal मृत्योर्मा अमृतं गमय she has revitalized with her practical life by turning away from the darkness of the unreal and the perishable and marching towards the Light of lights, the Immortal and Eternal Reality. The spirit of Maitreyi and the genius of Nachiketas dwell in her. Living in a city, full of pleasures and objects of enjoyment, with wealth capable of procuring these enjoyments for her, with innumerable temptations to plunge headlong into the world of sensual social life and gaiety, she beheld before her the two paths "Preyas" and "Sreyas," the one leading to spiritual perdition and the other to eternal beatitude in Atman. With heroic firmness she chose the latter, as in the words of Kathopanishad:

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥
(Chapter II, Valli IV—1)

"But some wise (heroic) being with eyes averted from sensual objects (with senses turned away), desirous of Immortality, sees the Atman within."

PATH OF REALIZATION

This choice between the path of light and the path of darkness, between that which takes you headlong into bondage and that which bestows eternal release, this choice between entering "into the snares of widespread death" and soaring into the region of Eternal Existence, presents itself before all human beings. The wise and the discriminative, with their spirit awakened, take to the path of light and glory. While the rest choose the downward way, which takes them round and round the whirling wheel of birth and death. In their darkness they fancy themselves wise and as the Kathopanishad has it, say:

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥

"This is the world, there is no other." Thus he falls again and again under Yama's sway. O what a great blunder is it not to take the glorious

opportunity of this most precious human birth! What a great loss is it to obtain this blessing, this rare gift of "Manushyatwa," and yet throw it away in heedlessness and wilful neglect! As declared in Vivekachudamani:

यस्त्वात्ममुक्तौ न यतेत मूढधीः सह्यात्महा
स्वं विनिहन्त्यसद्ग्रहात् ॥४॥

"He who is foolish enough not to exert for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal."

These great truths were not lost upon the true Viveki that Dr. Chellamma is, and when this awakening came, she arose from the slumber of earthliness and boldly started to walk upon that pathless path which leads to the Abode of the Supreme, from where.....there is no return. People talk of duties. There are duties and duties, hundreds of them, scattered upon the field of human life. But there is a Law. The higher duty ever gets the precedence. All lesser duties bow down and make way for the higher duty. This Law, every man with even the faintest glimmer of intelligence, knows and recognizes. And quest of God and Self-realization is the highest duty of duties which is the human beings' foremost concern. It is the principal purpose of life.

When the call of the Divine sounds in the heart of the seeking and despairing Jiva, then a mighty wave of dispassion and renunciation arises therein. All barriers crumble before it, all bonds snap and it sweeps before it all obstacles by the force of its onward surging rush. Who can fathom the depth and intensity of this great and fervent feelings? Little can anyone know it, who has not himself felt the workings of this Divine Power within his own bosom. Yes, there are those who know it, perceive it and are full of sympathy. They are the Great Ones, the *elite* of the Divine Kingdom, Messengers of the supreme Almighty, who grace the earth to uplift and guide all such struggling souls that need their helping hand. They are the illumined Saints and Sages of wisdom, who at all times have been the crown and glory of human civilization.

RICHLY DESERVED ATTAINMENT

In the words of the great Sankaracharya:

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जनानहेतुनान्यानपि तारयन्तः ॥३७॥

"There are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever." They respond to the call of the struggling seekers and give them spiritual shelter and divine refuge. And thus it was in keeping with this ancient mode, the blessed Satguru Sri Sivananda Deva appeared in her life, by divine dispensation, as her spiritual Saviour and her personal guide and divine ideal. Established in the Olympian heights of spiritual realization and the highest Divine Experience, Swami Sivananda, the Satguru of great compassion and loving mercifulness, lives to lead and guide earnest and sincere seekers unto the haven of life's supreme Attainment. Thus, as the crowning fruit of her continuous devotion and worship to her favourite Deity or Ishta-Deva, the revered Dr. Chellamma obtained the feet of the Satguru that is the great barque for taking us across the dark waters of the ocean of Samsara.

The above richly deserved attainment brought forth added blessings in the form of the supreme good fortune to participate in this Mahapurusha's divine work of Vishwa-seva. To very few indeed is given the rare privilege to be partakers of the cosmic Loka-sangraha carried on by a living Mukta-Purusha. This is an exceptional result of Grace, for the fortunate seeker thereby draws towards himself the good Prarabdha of the Sage who has gone beyond Karma. More often than not, we find, to the contrary, thoughtless beings carping and cavilling men of God and thus drawing upon themselves the unfavourable Prarabdha of his body. Though a Sage wishes nought, yet the hidden Law opera-

tes. It is done so in the radiant life of this ideal seeker and disciple and the abundant "Subha Prarabdha" of the Enlightened Preceptor has rightly placed her in a position of pre-eminence as one among the foremost in the blessed spiritual fraternity, privileged to serve at the Divine Feet of the World-Master, compassionate Satguru Sivananda.

GREAT HUMANITARIAN SERVICE

Now the Mother moves like a Florence Nightingale literally bringing light into the darkened lives of the humble hillfolk, thronging into her beautiful hospital for her healing touch and motherly ministry. Like a Saraswati-amsa, she has stepped into the field of Jnana-yajna too to strive industriously and indefatigably and help Gurudev in the glorious work of spiritual dissemination and awakening. The great concern and care that Dr. Hridayananda devotes in looking after the health and the physical well-being of our holy Gurudev deserves the deepest gratitude and the heartfelt thanksgiving of all the countless disciples and devotees of Swami Sivananda all over the modern world. Her great services to Sri Gurudev and to his sublime divine work are such that will ever be enshrined in the heart-temple of all genuine devotees and cherished in the memory of those who reverence the Saints of India and the ideals they embody. May mother Chellamma's radiant life inspire modern Indian women towards the ideals of selflessness, devotion, renunciation and quest of God! May they be drawn towards the noble life of service, meditation and Realization!

It has been an honour and a privilege to me to pen these words of humble tribute to one, who is a glory to modern India and whose life is a bright light unto modern Indian womanhood. She is the seeker's ideal and the joy of the gods. God is surely propitious unto her. May the grace abundant and choicest blessings of God and Sri Satgurudeva be upon her for ever!

SAINT AND SURGEON

(Sri Swami Venkatesananda)

She who gave us Sivananda, My God, is our greatest benefactress. For, she has placed our goal in our hands, as it were. The quest of all beings, the end of all human endeavours, the goal of all our aspirations—is the discovery of God. Sri Swami Sivananda-Hridayananda has not only attained that goal, but has brought us face to face with God.

Wonder of wonders! She has inscribed on the tongue of everyone the sacred Mantra; "Sivananda—My God." She has made everyone utter the sacred words, "Sivananda—My God." Within the twinkling of an eye, she has removed the cataract of ignorance and made us realize that Sivananda is our God—the God of everyone who utters these three magic words. The Transcendental has become immanent. The Supreme Godhead has come to dwell in our heart: He is "*My* God."

This is super-surgery. Without painful operations, without benumbing anaesthesia, without fearsome masks looming over us, we have been healed of our cataract. Without having to face painful separation and privations, without our having to spend long hours in deep meditation, without our having to run after Sadhus and Yogins, we have been healed of our ignorance; and not only has God been revealed to us, but we have been enabled to make him "My God". What blissful sense of oneness and immediacy these two words generate in our heart!

Who can achieve this wonder, except Sri Swami Sivananda-Hridayananda?

Many have approached Him. But only Sri Swami Sivananda-Hridayanandaji could understand the Heart of the Lord, and reveal its divinity to us. For, while we have endeavoured to think of Him (forgetting our own declarations that He is beyond the reach of human intellect), she has let her heart commune with Him. While we have endeavoured to analyze him, she has dissolved herself and become one with him.

The surgeon's knowledge and the saint's spiri-

tual experiences have this in common. In the hands of one who is filled with God's Compassion, they become the property of the whole mankind, to be utilized in the service of Man. Sri Swami Sivananda-Hridayananda is filled with such compassion: isn't that why she could so easily fathom the Heart of Sivananda? His healing grace and his soul-uplifting compassion flow through her hands and her lips. Her touch heals; and her words elevate all. Her dexterous hands give eyesight back to the blind; her soft, sweet words of wisdom give spiritual insight to the ignorant. Her surgical skill alleviates suffering; her spiritual radiance illumines our path to the realm of Eternal Bliss and Peace. She is ever ready to serve the sick and the suffering; but she leads them farther than even health—she guides them to the ultimate goal of Immortality. The surgeon helps the saint in her by bringing immediate relief to the ailing Narayana; the saint helps the surgeon in her by giving the patient the panacea, for permanent relief from the greatest disease of birth and death. This blend of surgeon and saint is the greatest boon of God bestowed upon humanity.

Compassion, Grace, Vidya—are all Divine Shaktis. Our ancient spiritual lore depicts them as manifestations of Divine Mother. Through them God becomes immanent, descends into our midst as Avataras, and reveals Himself to us. Through them we approach God. The mother introduces us to the Lord. Mother Mary recommends us to the Christ. Uma reveals to us the Truth about Brahman.

When the Devas fail, when even Indra stands baffled, it is Mother Uma who reveals the identity of the mysterious Being: "It is Brahman, Indra!" Sri Swami Sivananda-Hridayanandaji is our Divine Mother who has revealed to us the glory of the Divine Being who has out of his own compassion descended into our midst, donning the robes of a mere man. While we have stood before this Divine Being, perplexed by his very simplicity, amazed at his achievements, and bewildered by the ever-new divine lustre revealing newer and newer facets of a mysterious personality hidden by the human form, it was Sri Swami Sivananda-Hridayananda who could instantly exclaim: "Sivananda—My God."

Thus has she already fulfilled the exalted role of the Divine Mother. She is the embodiment of Siva's Grace. She is the manifestation of Siva's supreme compassion. Through her is revealed Siva's divinity. Through her we approach him, and realize our goal of life.

May she, the heart of Siva, the compassion of the Lord, and the grace of the Supreme Being, ever shower her blessings on us, her children.

ABOVE THE BATTLE

(Sri R. Padma, M.A., Madras)

SCENE I

Place: Ananda Kutir

Time: The usual morning "office hour".

(Sri Gurudev is attending to the correspondence when Swami X peeps in with a few papers in his hands.)

Swami X: We have just received a handsome posthumous donation for our Hospital, Swamiji.

Sri Gurudev: Yes?

Swami X: The donor ear-marks it for patients plagued with eye-diseases, Swamiji. But we have no eye-specialist among us.....

Sri Gurudev: So what? God will send us one before long. Don't you worry.

Swami X: Swamiji, we could as well replenish our Hospital funds. That will also leave us with something more to spend on other items.....

Sri Gurudev: Oh no, please remember it is a trust. We cannot meddle with it as we like. God inspired that good man to discriminate that way. He will certainly direct His instrument to us to help our mission. The succour to the unfortunates may arrive any moment. We must be ready with the resources.

[What a Prophecy! Nay, What a Decree!]

SCENE II

(Few years later. At a reputed Bookhouse in Madras. The proprietor is at great pains to drive a good bargain with a lady-customer.)

The Lady: Have you any good books on Philosophy? Vivekanandaji's for instance?

The Shopkeeper: We have very good ones, though not Swami Vivekananda's. Will you try one of Swami Sivanandaji's numerous works, Madam? They are at once easy to grasp and highly interesting. You have none of the wonted polemics here. Profound truths simply told—that is Sivananda Literature in a nutshell. (*Hands her a book*)

[The frontispiece in "Spiritual lessons" (that was the book) fathoms the lady's very soul. The tranquil eyes and the majestic bearing dazzle her. She keeps gazing at it till tears well up in her eyes....Yes, tears of Joy. Already an inexplicable affinity has sprouted between the Divine Sire and the disciple. Oh, the mystery of the unseen Divine 'Communique'! The blessed lady returns home with book, overpowered by irrepressible feelings of awe, reverence and gratitude and with a sure sense of her destiny.]

INTERLUDE

Sri Gurudev's blue-print was taking concrete shape by degrees. Intuition prompted the lady, who was an eye surgeon and who happened to come across the book, Spiritual Lessons, to write to Sri Guru Bhagavan. Then followed a plethora of epistles to and from Anand Kutir—Bhakti Sutras from one end and Upadeshamalas from the other. The erstwhile vague longings fast matured into a consuming passion to dedicate herself completely to the Master's Cause. The great devotee of Palani Andavan realized her "Ishtam" in Sri Gurudev. Many a spoke in the wheel had to be told off. The worldly-wise, those jaundiced minds, pouted their displeasure. Dr. Mataji met their index-fingers with redoubled effort towards her life-mission. A unique rebuff indeed!

The call was persistent. The hunger of the soul clamoured and clamoured for spiritual food. Before long, the lifelong quest was rewarded. The memorable Guru Purnima Day in 1956 saw the birth of a Sannyasini—Swami Sivananda-Hridayananda. A mighty uproar kicked the earth and raised a blinding storm of dust. The way of the world, to be sure! But Her Holiness rose unscathed from the tirade.

SCENE III

Sri Gurudev: Hail, Dr. Chella, my spiritual Child!

Venkatesanandaji: Hail, your Holiness, Swami Sivananda-Hridayananda, formerly of the Madras Ophthalmic Hospital but now the Driving Force of the Sivananda Eye Hospital! Hail!

Satchidanandaji: Hail, holy Mother, sweet Mother, Divine Mother!

The Sick: Hail our ministering Angel, hail!

Sri Gurudev: A saint and a mystic of a very high order.

Vji: In thought, wisdom, in deed, in selfless, untiring service of God through service of the sick!

Satji: Mother's heart, divine love's own hearth!

The Sick: Lead us from "darkness' to light!

Sri Gurudev: The acme of devotion and renunciation!

Vji: She came, she saw, she renounced, she conquered! A miracle of Gurudev's grace!

Satji: So poor yet so rich! I bow to thee, Mother!

The Sick: Siva's name, her "testament" of healing!

Sri Gurudev: Her letters are a Gita of devotion; her spiritual record beggars all description!

Vji: The ideal synthetic Yogini after Gurudev's own heart! The renowned chronicler of Siva's day-to-day activities, Sivananda Mahasamsthanamite!

Satji: "Sivananda, My God" a revealing document of spiritual evolution!

The Sick: Thy loving service cures (us of) our ills.

Sri Gurudev: "I will put Chella on an elephant and myself walk in front, shouting 'Jai ho Chella'!"

Vji: So much above the battle of life! Guide us to the Lotus-Feet, dear Mother!

Sri Gurudev: Long Live!!

All: Her Holiness Swami Sivananda-Hridayanandaji!

Sri Gurudev: Wanted!!

All: More Dr. Chellammas! More selfless workers of her stamp!

Om Tat Sat.

NOBLE SOUL

(Dr. S. Krishna Rao., M.B.B.S., D.M.R., *Madras)*

Prostrations and salutations at the lotus-feet of Gurudev. After prostrating at the lotus-feet I take the opportunity of paying my humble tribute to one of his glorious and ardent disciples, Swami Sivananda-Hridayananda, on her forty-fourth birthday. It is indeed an occasion when we can recount the divine qualities of the head and heart of a worthy and noble soul, who has dedicated her life at the feet of Gurudev and the cause of divine life. Her incessant effort in search of Truth and self-purification, her glorious devotion to Gurudev, her self-effacing personality, keenness in selfless service to humanity, pleasing and pleasant manners, tender and kind approach to patients, most unassuming and unostentatious behaviour,—are some of the qualities which impress one who comes in contact with her. In addition to these, I have been fortunate to have had the opportunity of knowing her personally for the past two and half years. That was the period when she took a serious turn to religion and hence what I write will refer to the events in religious quest.

The curious and wonderful way of my coming in contact with her is all due to the grace of Gurudev who, in his mysterious ways, knows how to bring about fruitful contacts of his disciples. During my first visit to him in September 1955. He enquired of me whether I knew any of his disciples in Madras, of whom there are quite a good many. Since I had been to the Ashram on my own, only through the contact of his writings, I had no chance of meeting any of his disciples before going there. Amongst all the disciples, he asked me to meet, on my return, Dr. Chellamma, who he said "Is a noble Soul". I at once contacted her and to my surprise she knew my name and was expecting me. Gurudev had already written to her. Thus was established a close association and true friendship, which I treasure as one of the greatest gifts of Gurudev. No description of her can be so good as these words of Gurudev, "a noble soul." Nothing more can be added to it.

Our contacts with each other while at Madras were frequent and along with my wife, Radha, I used to look forward to meeting her and recount our blissful moments spent with our beloved Gurudev and talk on religious matters in general. We often went to religious meetings, lectures and Bhajans together. I realized what a sincere and persevering Sadhak she was, who devoted almost every moment of her daily life to spiritual Sadhana and dedicated every act and thought to Gurudev. She was in a continuous state of communion with her Guru as I can now gather from her published letters written to him in *Sivananda, My God*. Wonderful spiritual experiences, which she had at the time were a constant inspiration to us to spur and goad us to intensify our own Sadhana. I realized that she was nearing a state in spiritual advancement when secular and social life had no attraction for her and that she would soon have to decide her next step; but I did not expect that it would be so soon within six months. Social engagements, family ties and household duties were becoming a hindrance to her although she did not neglect them. I simply now marvel at the way she carried out her various irksome duties

with not any one getting an inkling of her mental state. Many a night was spent in tears and she hardened herself by sleeping on the floor! Did she have a foresight of what was coming? Mysterious indeed are the workings of Gurudev's grace. Worldly life had absolutely no charm for her. She had an income of four figures a month, with all modern comforts. Had she been in service she would today have been in charge of a premier eye hospital in Madras with 400 beds. She felt herself cramped in official ties and her spirit longed for a wide field, where she could expand her spiritual being to unlimited proportions. No wonder she chose her true path. It is this utter distaste for all worldly pleasures which is termed Vairagya, and this she possessed to a very high degree.

Her second visit to Gurudev ended up in a permanent stay at his holy feet. Although at the time of her coming to him there had been no such idea. She wanted to return home but God has His own plans. It was indeed like a drama enacted when she took leave of Gurudev with a broken-heart and eyes filled with tears. She was escorted to the railway station, purchased a ticket, got into a compartment and waited for the train to move, but lo! the train did not move and the scheduled time of departure passed. The railway staff were in strike. It appears evidently even the booking clerk did not know it as he had issued a ticket! All trains for the day were cancelled and Dr. Chellamma returned to the Ananda Kutir with joyous tears and fell at Gurudev's feet. That was the moment of her decision to make the Ashram her home.

Since then I have met her twice at the Ashram. The change in her is marvellous. She is now one of the foremost and devoted disciples of Swamiji. Her Bhakti is indeed exemplary, which can be seen from her humble attitude when she is with Gurudev. She is happy, contented and blissful when she is beside Gurudev's feet, and when with glittering eyes she wins a smile from him. She has now blossomed forth into a Vedantini, a Karma Yogini, a poet and philosopher, Kirtanist and musician, a Boswell indeed and an ideal to be copied. When I read Gurudev's *Guru Bhakti Yoga,* I felt that it was a true description of hers. She has all the wonderful qualities of a true Bhakta. Her selfless service of patients, opening of an eye hospital and remarkable work in eye surgery constitute a great boon and has evoked unstinted admiration from all visitors. It is God's work she is doing and gifts have come from many unknown quarters to equip the eye hospital with all kinds of instruments. A most unexpected set of modern instruments have been bequeathed to her from a Swiss philanthropist. She has become one of the vital limbs of the Ashram's activities.

She shines as a glorious example of the Indian womanhood. She has become a modern Maitreyi or a Chudalai. May the Lord grant her long life to carry on her usefuul work of Gurudev for the benefit of humanity. My Pranams to the divine mother.

AT THE SHRINE OF BLESSEDNESS

Besides the routine daily worship at the Viswanath Mandir, situated at Sivananda Nagar, Rishikesh, special worship with Abhishek and Archan are also offered here, and Mahamrityunjaya Japa and Havan performed for the health, longevity, peace, prosperity, as well as for recovery from disease, of many devotees, on request.

Special ceremonial worship is offered on appropriate occasions. The Vigrahas of Siva, Krishna, Ramachandra, Lakshmana, Janaki, Hanuman, Ganesha and Devi, are worshipped in this Temple. From time to time, Atirudra Abhishek and Havan are performed for general welfare and peace in the world, when Mahatmas and Daridranarayanas are fed.

The Temple also holds prayer for the peace of the departed souls, on request by their relatives. Some devotees conduct daily worship on their personal behalf while some others offer worship only on special occasions. Particulars can be had from:

The Manager, Sri Viswanath Mandir, P.O. Sivananda Nagar, Rishikesh, U.P.

AN IDEAL OF INDIAN WOMANHOOD

(Sri N.C. Ghosh, M.A., Calcutta)

The spirit of Indian culture does not deny to individual women the opportunity for spiritual development or intellectual eminence. Those who are inclined towards saintliness or religious scholarship become Sannyasinis in spirit and some of them in total renunciation. Undivided allegiance to their aims is demanded of them. Sri Swami Sivananda-Hridayananda is a noble example of this type.

She impresses all those who have the privilege of meeting her, as an embodiment of grace, purity and simplicity. In her, one sees fructified that wisdom and sweetness which the simplest of women may attain. And yet, to many the stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood. Her life is one of long stillness of prayer perfectly blended with dynamic activity through selfless service. Religion consists in doing good to others, in the practice of universal love, mercy, truthfulness and purity in all walks of life. The glorious life of Swami Hridayananda is a living example to be followed by all who hanker after spiritual illumination.

Her monumental work *Sivananda, My God* is indeed a rare treasure! Quite a fascinating picture unfolds itself in the pages of this book. Her inspiring life and the grand culmination in its dedication to the cause of Sri Gurudev will serve as an eye-opener to many a faltering Sadhak and goad them to make a rapid march in the path of spiritual progress. Gurudev's grace has worked miracles in the lives of millions of his devotees and her dedicated life of renunciation and ultimate realization is yet another example of the miracle of his grace. She is an efficient surgeon, an eye-specialist and devotes her skill in the service of the sick, which being performed with right mental attitude, Narayana Bhav, is no less than an act of Yoga. She is a real mother to the poor patients, and a celestial angel to radiate peace and bliss wherever she goes. Here is a worthy example of a sincere aspirant who is diligently following the spiritual path, while yet in the service of the world.

Here is also a typical case of true Guru and disciple. What is the use of prayer and meditation if we have no self-surrender to our Guru. Everything else is useless if we lack in this. If a man takes initiation from one having true renunciation, and if he has total dedication to such a Guru, he is sure to have good results, even if he fails to practise hard. The so-called Gurus, however generally have very little spirit of renunciation in themselves, and so they fail to enthuse the disciples whose progress consequently suffers. One progresses fast if one is instructed by a Guru who is, or can be, acquainted with the inner working of the disciple's mind. Otherwise there is every chance of one's losing sight of the line of progress. Everyone has a definite line along which one can progress. Dr. Chellamma's divine personality, glorious achievements and quick spiritual progress are entirely due to her unflinching devotion to the lotus-feet of his Gurudev, Swami Sivananda, the greatest living saint of the modern times.

Is it a joke to be able to stick fast to the Lord in the midst of wealth, luxury, social position, etc.? Desires and objects of enjoyment, name and fame, power and position are all Maya's bonds and they bind us well. Unless we cut them asunder it is idle to think of approaching God or fructifying His grace. Without determined spiritual practices and grace of the Guru, no one can snap the bonds of Maya. Dr. Sivananda Hridayananda is extremely lucky in this respect. Guru Bhagavan has profusely showered his choicest grace and divine blessings on this worthy disciple who has helped so much to further his divine mission.

She is a symbol of true devotion and renunciation and a glorious, living example to all of us, as I have already said. My silent prostrations to this great doctor-devotee and ideal Karma Yogini. May she have a healthful long life to keep our Gurudev's Divine Flag flying.

NEWS AND NOTES

SWAMI MADHAVANANDA

EYE CAMP REPORTS, ETC.

Sri Swami Madhavananda, one of the secretaries of the Divine Life Society, returned to the Ashram on April 2, after a three-month visit to the Brihat Gujarat Divya Jivan Sangh, Virnagar, Saurashtra. The President of the Gujarat Section of the Divine Life Society, Dr. B.G. Adhwaryoo, a distinguished eye-specialist, was the surgeon-in-charge of a series of eye relief camps conducted at Kolithad, Gondal, Bandra and Vichhia, in Saurashtra, and Mandolinagar, in Rajasthan, during the months of January, February and March, where a total number of 4,348 eye cases were examined and 1,098 operations performed.

All of these eye relief camps, except the one at Gondal, were attended by Sri Swami Madhavananda as a representative of the Divine Life Society Headquarters. He also inaugurated a Branch of the Society at Morvi, and visited two other Branches at Wankaneer along with Dr. B.G. Adhwaryoo who is the mainspring of all the activities of the Society in Gujarat and Saurashtra, and who is chiefly responsible for the wide dissemination of the teachings of Sri Swami Sivanandaji Maharaj, and the establishment of most of the Branches of the Society in that region. His second-in-command is Sri Swami Bhumananda, the resident-representative of the Headquarters at the Brihat Gujarat Divya Jivan Sangh, who ably assists Dr. Adhwaryoo in his presidential duties as well as in the holding of eye relief camps, and trains students in Yogic exercises at different schools and colleges.

It may be recalled here that Sri Swami Bhumananda held a Yogic exercises training camp at the Vallabh Vidyanagar University (Anand, Gujarat) during the months of November and December last year, where he trained 299 students (270 boys and 29 girls) in the practice of Yogasan and Pranayam. The students were of the Birla Engineering College, Vitthalbhai Arts and Science College, Agriculture Institute, College of Commerce and Sharada Mandir High School.

Now about the eye relief camps. The camp at Bandra was known as Sivananda Drishtidana Yajna and was held from 8th to 16th March under the sponsorship of the local Branch. Situated in a neatly paved field amid the rolling, semi-arid and sparsely populated topography that is characteristic of Saurashtra, the camp made an impressive sight; under a single canopy there was accommodation for over two hundred patients and their relative-attendants, besides the operation theatre and its side-room. 305 eye operations were performed here out of 785 cases examined. The assistant surgeon was Dr. Harshadrai G. Adhwaryoo, younger brother of Dr. B.G. Adhwaryoo.

At the subsequent camp at Vichhia, 206 operations were performed, out of 1,100 cases examined. The premises of the camp was the local Raj Mahal made available by Sri Shivraj Kumar, Yuvaraj of Jasdas, who inaugurated the camp and presided over the valedictory meeting. This camp was held from 12th to 23rd March. Earlier, at Kolithad, the eye camp treated 1,180 cases, including 288 surgical, from 2nd to 12 January, whereas at the Mandolinagar eye camp, which was held under the auspices of the Shantidev Seva Samiti from 30th January to 4th February, 148 operations were performed out of 665 cases examined, and at the Gondal eye camp, held in the middle of February, the number of operations done was 151 out of 618 cases examined.

BIRTHDAY OF SWAMI HRIDAYANANDA

Here at Sivanandanagar, the 44th birthday

of Sri Swami Sivananda Hridayananda, personal physician to Sri Swami Sivanandaji Maharaj and medical officer of the Sivananda Eye Hospital, was celebrated with grand *eclat* and colour pageantry on April 18, when an address of felicitation was presented to her by the students of the Yoga-Vedanta Forest University and the ashramites. The celebration, which was continued on the next day, included plauditory discourses by Sri Swami Sivanandaji Maharaj and Sri Swami Chidananda, General Secretary of the Divine Life Society, besides the presentation of a birthday souvenir entitled, *Sivananda Hridayananda, the Saint and Surgeon*. Before she joined the Ashram, Swami Sivananda Hridayananda was a practising eye specialist and had served as Assistant Superintendent in the Ophthalmic Hospital in Madras.

ANNIVERSARIES, DISCOURSES, MUSIC PERFORMANCES

The fifth anniversary of the World Parliament of Religions was held here on 3rd April, when Sri Swami Chidananda, speaking on the need of cultivating the spirit of universality in religious outlook and effecting a practical bearing of ethical tenets and lofty idealism in individual life, recalled the historic occasion when, under the leadership and inspiration of Sri Swami Sivanandaji Maharaj, a "Parliament" of religions was convened at Sivanandanagar in April 1953.

Sri Ram Rup Tiwari, a distinguished lawyer from Gwalior and a regular visitor to this Ashram, is now delivering a series of lectures on the Vedanta philosophy under the auspices of the Yoga-Vedanta Forest University.

On 22nd April, Sri Swami Sivanandaji Maharaj attended a meeting on "Sadhu Sanghatan" which was arranged here by some of the leaders of the Bharat Sadhu Samaj, including its President, Sant Tukdoji Maharaj.

The Ashram observed the Surya Grahan on the morning of April 19, and celebrated the Jayanti of the famous Adwaita philosopher, scholar, missionary and the leader of the renaissance of Hinduism in the 8th century A.C., Sri Sankaracharya, who was also the first consolidator and founder of the ten orders of Sannyasins.

Among those who gave music performances in Karnatik style during the month of April, mention may be made of Sri Rajalakshmi, Delhi, and Sri Pichammal, Bombay (vocal); Sri Sarada Menon, Delhi (Veena); Sri V.S. Lakshminarayan (Mridanga and vocal) and Sri V. Krishnamurthi (violin and vocal), of the All India Radio, Hyderabad station; and Sri Ramaratnam, son of Gottuvadyam Narayana Iyengar.

Sri Ramani Ammal and party, of Bangalore, did "Divyanama" Kirtan and sang many beautiful Bhajans during their visit to the Ashram on 11th and 12th April. The Sivananda Bhajan Mandali, of Delhi, led by Sri S.S. Joshi, also did Bhajan and Kirtan on 4th and 5th April, in which mention may be made of the pleasing music recitals, after the Hindustani style, by Sri Archana Roy.

VISITORS

The following were among those who visited the Ashram in the month of April:

Sri Gulzarilal Nanda, Union Minister of Labour and Employment, and Planning; Sri K.R.K. Menon, chairman of the Industrial Finance Corporation and former Union Finance Secretary; Sri M.K. Vellodi, I.C.S., Secretary to the Union Cabinet and the Planning Commission; Sri Chandulal Patel, erstwhile Education Minister of the former state of Gondal; Col. S. Roy, formerly of the A.M.C.; Sri Govind Ram Kapur, Srinagar; Sri Pannalal, Amritsar; and Dr. Hetram Agarwal, M.D., retired principal of the Amritsar Medical College.

On 23rd April, Sri Swami Sivanandaji Maharaj received a large party of devotees from Jaffna, Ceylon, and Tamilnad, led by Sri Guhananda Vari.

Among the visiting spiritual aspirants now staying at the Ashram are: Sri Leslie Shephard, England; Sri Leonora E. Rego, Puerto Rico, U.S.A.; Sri Irwin Troja, Trinidad, British West Indies; and Sri R.R. Tiwari, M.A., LL.B., Gwalior.

* * *

The visiting doctors to the Sivananda General Hospital in the month of April were Dr. Lakshmi Mirchandani, MBBS, LRCP, MRCS, Delhi, and Dr. Sushila Vighnay, MBBS, Surendranagar (Saurashtra), who attended on the patients during their stay at the Ashram.

AWAIT ! ! *ENSURE ! !*

THE WORLD THRILLER

AUTOBIOGRAPHY

OF

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Secretary,
The Yoga-Vedanta Forest University
Sivananda-nagar Post. (Dt. Dehra Dun). U.P., Himalayas.

SEVENTY-SECOND BIRTHDAY OF SWAMI SIVANANDA

To our Readers:

When all the physical relics of a civilization are swept away into oblivion by the tide of Time, its spiritual values, its cultural spirit, as conveyed by saints and philosophers, continue to live through ages, and inspire and shape the moulds of future minds.

"Lives of great men all remind us, we can make our lives sublime." It is in that spirit we contiune to spread the sublime personality and the saintly life of dynamic service to humanity of Gurudev Sri Swami Sivanandaji Maharaj through the media of diverse minds that have come in contact with him or that were uniquely fortunate to receive rare experiences bestowed by this ever-compassionate, generous and unassuming guide, friend and philosopher to all seekers.

That many more yet be inspired and many of his devout disciples have the satisfaction of commemorating a glorious spiritual saga, we are once again celebrating another milestone in the life of Sri Swami Sivanandaji Maharaj, his SEVENTY-SECOND birthday, through publishing a Birthday Souvenir Number of *The Divine Life*.

It is but appropriate that those of our readers who had the privilege of coming in personal touch with Sri Gurudev and also those who have been inspired by his writings and guided by his advice through correspondence, should share their experiences and individual estimations with others as well. We, therefore, request them to send us their contributions for publication in *The Divine Life* Birthday Souvenir of Sri Swami Sivananda, at their earliest which, if found appropriate, will be included therein.

May God bless you !

SECRETARY,

SIVANANDA'S 72nd BIRTHDAY CELEBRATION COMMITTEE

VERNACULAR EDITIONS OF JAPA YOGA

Sri Swami Sivanandaji Maharaj's famous work on Japa Yoga has now been translated into Hindi, Tamil and Oriya, their translators being Sri Kanti Kapur, M.A., L.T., Bareilly ; Sri Swami Saradananda alias Sri P.N. Sivaswami ; and Sri Ram Prem, Balasore ; respectively.

The Hindi edition was published out of the donation given by Sri Brij Biharilal Kapoor, Bareilly, the Tamil edition by the Yoga-Vedanta Forest University out of the donation given by Sri A.R. Venkataraman, and the Oriya edition by Sri Ram Prem.

All the vernacular editions are available at Sivananda Publication League, P.O. Sivanandanagar, Rishikesh.

A NEW BOOK IN MALAYALAM

The Malayalam translation of the beautiful book RADHA'S PREM, a spiritual Drama by Swami Sivanandaji is now available for sale. It is just out and the price is Re.1/- (postage extra.) The above book may be had either at the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh (U.P.) or from the Manager, Shoranoor Printing Works, Shoranur. S.Rly. (Kerala State).

SURE WAYS OF SUCCESS IN LIFE AND GOD-REALIZATION

BY H.H. SRI SWAMI SIVANANDA

The sixth edition of one of the finest works on selfculture and spiritual evolution, which has inspired and moulded the lives of thousands of aspirants, is now again available after a lapse of nearly five years.

Unique and admirably practical in its treatment of the subjects it deals with, rational and unambiguous in outlook, lucid and easily assimilable in contents, *Sure Ways of Success in Life and God-realization* points out the cardinal tenets of the culture of will and the various mental faculties, and teaches the methodology of Raja Yoga on self-discipline and spiritual evolution.

Herein are also dealt with, in detail, the process of the cultivation of virtues, character-building and self-reliance, as well as the means for the eradication of negative qualities which have been treated under twenty-three sections.

The book is wound up with several groups of spiritual instructions, an explanatory chapter on the maintenance of the spiritual diary, and "Yoga Alphabets" dealing with the various branches of Yoga Sadhana, succinctly.

The publication will be found specially interesting to the students of Raja Yoga and to those who would like spiritual theories to be presented in the form of practical methods.

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